3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

321 shaped iron instrument. The hole is made by holding the sharpened point of the iron on the piece of shell and rapidly revolving it between the palms of the hand. The pierced pieces are then rounded by crushing the edges against a stone with a cow's hoof.

281 Skins for wearing apparel, such as the hides of calves, goats, gazelles and other small animals are usually prepared by drying them first and dressing, then curing in ashes. After this they are stretched tight on poles stuck in the ground, and grease or oil is rubbed on them; then they are rubbed and worked for several hours, till they are soft, and the oil well worked into them. The hair is left on; a skin with a large amount of the hair gone would be considered very poor. The skin is worn with the hair on the outside.

283 Ropes are made from plant fibres, grass, and the leaves of the dom palm.

BOATS 501 Canoes are hollowed out of trees; this is, considering the poor tools they have, a very tiresome work, but the boats they make are fairly well; they are propelled by means of long sticks. A peculiar kind of boat or raft is made of the anbach tree; it is composed of a thick bundle of that pith-like, light cane tied together, turned up at the bows, and propelled by a paddle. These boats are so light that they are easily carried by one man.

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MUSICAL INSTRUMENTS 534 281 322 Their musical instruments are small and large drums, a stringed instrument called *pen* and a wind instrument consisting in a cow's or antelope's horn; this is used in wars and in war-dances. The drums are legs of wood hollowed out and braced with skin; they are beaten either with the flat hand or with a stick. The *pen* is made by splitting in the middle a small section of a log and hollowing out the flat side a little. A piece of raw cow hide is stretched wet over this, and the flat side becomes the face of the instrument. A round stick some 18 inches long is fastened at each end. The ends of these two upright pieces pass through a cross-stick, which is large enough in diameter to allow them to pass this and still be quite strong. The holes are made in it by burning. The strings are made of tendons of animals or of the root bark of a certain plant. These are attached to the head, drawn across the face over a small wooden bridge, and wound about the cross-stick. They are then tightened, and the instrument is tuned by wetting these strings and tightening or loosening them about the crosspiece. They are tied to this stick, and by winding over themselves, keep from slipping.

323 POTTERY *Pottery* is the handicraft of women. They make pots of different kind and size, for carrying water, cooking, brewing beer; they also make pitchers, cups for drinking beer, heads for smoking pipes, etc. Gourds and calabashes are also much used household tools. The pipe-heads are made of clay; they are large and rather clumsy, and are generally ornamented with some simple designs,

3:Westermann E-5 (1910) 1912 FJ23 Shilluk FJ23

323 mostly consisting of ring-shaped lines with dots in them. The pipe-stem is a
276 long, thick, hollow reed of about 1½—2 cm in diameter. The juncture be-
531 tween the stick and the head is tightly closed with a leather cover. On the upper end of the stick a small, oblong gourd with a pointed head is fastened; here again the juncture is made tight by a leather cover wrapped about it. Along the stick four or five strings are fastened, by which the pipe is carried; a long, pointed stick for cleaning the pipe is tied to the stem with a string. They are
276 exceedingly fond of smoking, both men and women. The smoking materials is a little tobacco and much charcoal. The pipe being rather heavy, they usually sit
[516] down, bowing their head deep over the pipe while smoking. When sitting in a circle they take only one or two draughts, and after that hand the pipe over to their neighbour. — Tobacco is not only smoked, but also chewed passionately; this habit is more common among women and girls than among men.

SMOKING AND CHEWING OF TOBACCO

756 In cases of sickness the doctor is called. His chief means of curing consists
758 in charms, but they also know some reasonable medicines, among which cutting stands in the first place; but although they inflict much pain, they often heal a sickness. — Sick people are nursed by their relatives with care; temporary residences are fixed for them by screening off a place in the yard.

463 Building houses, making fences, dressing skins, working neck supports, carving and polishing clubs and spear sticks, making ambach boats and other common work is understood by every Shilluk. The neck supports are "invented
352 by Nyikang." They are carved of wood, and are made to resemble the forms
[532] of animals, viz. of hippopotamus, giraffe, tiang, camel, ostrich and another bird, which seems to be an ibis. The Shilluks have no chairs or stools; old men sometimes sit on a piece of ambach wood, young people squat or lie on the ground.

NECK SUPPORTS

463 The craftsmen do not practise their trade with the exclusion of all other kind of work; each one of them cultivates his farm and tends his cattle, and only during the time there is no farm-work, he works at his craft.

438 There are villages which are renowned in practising certain crafts; some in fishing or hunting, some in cattle-breeding or cultivating dura, some in making pots or baskets, etc. As these goods are exchanged between the villages, a little
[419] trade is going on; but in this trade among the natives no money is used, and it is practised only occasionally; they have no markets. The very little development of trade is illustrated by the expression used for it: *dyang*, which means "to sell" as well as "to buy"; all trade being done by barter, selling and buying are identical actions; the native cannot "buy" anything without at the same time "selling" another thing; he exchanges one thing for another. In trading with the Arab or Greek merchant they have, however, learnt the use of money;

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29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

832 of mud, assume enormous proportions, becoming rather like
302 the wide ears of an elephant. When they become too cumbersome he tires of them and has them cut off; he may then adopt another style, but as a rule the fires of youth have by this died down and he is content to leave his hair in its natural state.

302 Other highly esteemed hair-styles are the 'Cherry Pie', when the hair all over the head is moulded tightly into little red balls; the 'Cock's Comb' extending in a raised ridge from the crown of the head to the forehead while the rest is shaven, and the 'Hat Brush'. One day my houseboy appeared before my startled eyes with his head clean shaven save for a long elliptical patch of hair which he had dyed (with, I suspected, the Sisters' laundry blue) a brilliant blue colour. Again, a brave will sometimes scorn all such fripperies, and shave his head completely, polish it with oil and bind a string of flat blue beads around his forehead, achieving the effect of a decorated chocolate Easter egg.

562 As is usual in the East it is the male who wears the fine plumage while the female is subdued, if not indeed drab, in her colouring. A Shilluk girl makes no attempt to imitate the gorgeous decoration of her brother; her dirty grey cloth
[291] she may hem with an embroidered pattern in beads, and she
[531] may bedeck also with coloured beads the little apron she wears around her waist, but apart from a string of beads
[301] around her neck or arm and an iron or copper bangle, that is the only finery she will allow herself. She rarely paints
[302] her face or dresses her hair. On the occasion of a dance
[292] she will change her everyday cloth for a blue one or a mantle of deer skin, anoint her shaven head with oil and trick herself out with a few more beads, and having gone as far as fashion allows will rely upon personal charm to win her admirers.

194 The origins of the Shilluk people are not known with any
[197] degree of certainty. It would seem from their affinity, especially in language, with the Jur tribe of the Southern Sudan and with the Luo of the Bahr-el-Gazal and Kenya

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

enclosure surrounded by a reed fence which overlaps on the side facing the central space, leaving a narrow entrance about two feet long. This is so narrow that one has to turn sideways to get through it. The narrowness of this passage and the smallness of the doorway of each house are a means of defence against possible aggressors. No intruder could rush into the small compound and take those inside by surprise. As an additional protection the passage is blocked at night with thorn branches, which serve the purpose of a barbed-wire entanglement.

A chief or a nyireth may have three or four huts in his enclosure. The huts are made with walls of well-puddled cotton-soil mud about five feet in height, surmounted by a high conical thatched roof. The floor is often a little below ground level with a semi-circular step sometimes decorated with an inset pattern of mother-of-pearl, coloured glass, or fragments of pottery at the threshold. One of the two huts is used as the living and sleeping room, the other for cooking and the storing of the grain supply. The fence which encloses the homestead is about eight feet high and is constructed of millet stalks closely fastened together; it is set close to the walls of the houses. On the outside it is strengthened by cross-ties of stalks bound together, and the number of these cross-ties is regulated by strict custom: an ordinary Colo may have three or four, a chief or prince up to six, and only the fences around the king's enclosure have eight.

The largest building in the village is the communal cattle byre which is built like an ordinary hut, but about thirty feet in diameter. The high pitched roof, because of its great span, is very heavy and has to be supported by strong branches of trees based solidly on the floor and wedged tightly against the slope of the roof. In an open space near the byre thirty or forty stakes are driven into the ground, standing perhaps a foot above it; at first sight these might give one the impression that the villagers indulge in the simple pleasure of a game of quoits in the cool of the evening when the day's work is done, but they are for the much

29:Dempsey M-5 (1940-1954) 1955
FJ23 Shilluk FJ23

the place very inviting, or, if one must enter, tempt one to linger. One is happy to conclude's one's business and escape to the comfort of the hut opposite.

This is the living and sleeping hut, and is usually much more clean and tidy than the other. The hard earth floor is neatly smoothed over with mud and carefully swept. Several cow hides hang on the walls or rest against them, and one of these is placed for the visitor to sit upon cross-legged, or a small platform made of light ambac wood may be brought forward for his accommodation. Lying against the wall is also the tall war shield of toughened hippopotamus hide belonging to the master of the house and his two spears, one his fighting spear, seven feet in length with a broad, smooth, highly polished, leaf-shaped blade on a straight, slender shaft of brown wood; the other his fishing spear, a foot shorter in length and with a long, narrow, triangular blade armed with ugly, serrated barbs. Inside the hut we may find several men; some sit in the neat way the Shilluk have with one foot tucked beneath them, a posture impossible for a stiff-jointed European, but one which they can maintain for long periods without the slightest discomfort. The host is dispensing beer to his guests from a large pot placed in the centre of the floor, and a generous bowl, holding about a quart, will be offered to you. This beer is made from fermented millet, and looks, and tastes, rather like cold cocoa. Courtesy demands that you take some, so you sip a little slowly, balance the bowl in your lap for a while, take another small drink and hand the bowl to your neighbour who finishes it off with avidity. You linger over a cigarette while the others pass round a pipe filled with rank, home-grown tobacco, or, if this is scarce, with charcoal. A Shilluk pipe has a large bowl made of clay, fire baked, fancifully carved and picked out in red and white and black; into this is fitted a wooden stem, two feet long and an inch in diameter, with a bulbous mouthpiece made from the stem of a gourd. With a complete disregard for hygiene a member of the party takes the pipe from the man next to him, puts it to his mouth, sucks vigorously for a few moments, his cheeks going in and out